

H. The Journey by Night to *Al-Masjid Al-'Aqsâ*, and his Ascent to the Seven Heavens

The Glorious Qur'ân includes two references to Allâh taking His slave Muḥammad (bpbuḥ) for a journey by night from *Al-Masjid Al-Ḥarâm* at Makkah to *Al-Masjid Al-'Aqsâ* in Jerusalem, in addition to one reference to the Prophet's ascension to the heavens, and what Allâh (Glorified Be He) showed him of His Signs during this journey. Following are the three references:

17:1. Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muḥammad bpbuḥ) for a journey by night from *Al-Masjid Al-Ḥarâm* (at Makkah) to *Al-Masjid Al-'Aqsâ* (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muḥammad bpbuḥ) of Our 'Āyât (proofs, evidence, lessons, signs, etc.).

17:60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-'Isrâ'* but a trial for mankind.

¹ It is mentioned by some of the 'Islâmic religious scholars that this will be at the time when 'Īsâ (Jesus), son of Maryam (Mary) pbuh, will descend on the earth, and he will not accept any other religion except 'Islâm - The True Religion of Allâh - 'Islâmic Monotheism).

indebted
behind
pedigree
the family
the forefathers
سورة الإسراء
الأسراء إلى المسجد الأقصى، والمعراج إلى السموات

ترد بالقرآن الكريم إشارتان إلى إسرائاء الله عز وجل بعبد محمد عليه الصلاة والسلام من المسجد الحرام بمكة المكرمة إلى المسجد الأقصى بيت المقدس، كما ترد إشارة واحدة إلى عروج النبي ﷺ إلى السموات، وما أراه الله سبحانه وتعالى من آياته خلال معرجه. وفيما يلي الإشارات الثلاث:

قَالَ قَسَمَ الَّذِي أَرْسَلَ رَسُولَهُ لِيَكُونُ مِنَ الْمُسْلِمِينَ
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ عَيْنِنَا ﴿١﴾ (الإسراء / ١)
قَالَ قَسَمَ الَّذِي أَرْسَلَ رَسُولَهُ لِيَكُونُ مِنَ الْمُسْلِمِينَ
وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ
إِلَّا فِتْنَةً لِلنَّاسِ ﴿٦٠﴾ (الإسراء / ٦٠)

للإسراء ٣ شرب
- القبول - الإتيان - السبع
معنى القبول
القبول
لن - ما خرج من الإقبال

53:12. Will you then dispute with him (Muhammad pbuh) about what he saw [during the *Mi'raj*: (Ascent of the Prophet pbuh to the seven heavens).¹

13. And indeed he (Muhammad pbuh) saw him [Jibril (Gabriel)] at a second descent (i.e. another time).

14. Near *Sidrat-ul-Muntahâ* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).

15. Near it is the Paradise of Abode.

16. When that covered the lote-tree which did cover it!²

17. The sight (of Prophet Muhammad pbuh) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

18. Indeed he (Muhammad pbuh) did see of the Greatest Signs, of his Lord (Allâh).

The following Honorable rigorously authenticated Hadith points out the Prophets whom the Messenger (pbuh) saw during his ascension to the heavens, as well as the ordaining of prayer for Muslims during this journey:

Narrated Mâlik bin Sa'ga'ah (mAbpwh):

The Prophet (pbuh) said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen

قَالَ تَعَالَى: ﴿۱۲﴾ أَفْتَمَرُونَ عَلَى مَا بَرَأَ ۖ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿۱۳﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ
﴿۱۴﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿۱۵﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿۱۶﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿۱۷﴾
لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿۱۸﴾ (النجم / ۱۲-۱۸)

وبين الحديث الشريف الصحيح التالي من شاهدتهم الرسول ﷺ
من الأنبياء في عروجه إلى السماء، وفرض الصلاة على المسلمين خلال
هذا العروج.

بيننا أنا عند البيت بين الثائم واليقظان - وذكر: يعني رجلا بين
الرجلين - فأتيت بطست من ذهب، ملئ حكمة وإيماناً، فشق من
النحر إلى مرق البطن،

¹ *Al-Mi'raj* (i.e. Ascent of Prophet Muhammad pbuh to the heavens with his body and soul).

² It is said that the Lot-Tree was covered with the light of Allâh along with the angels and also with different kinds of colors. (Please see Tafsir. Ibn Kathir).

and then my abdomen was washed with *Zamzam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muḥammad (bpbuh)'. The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Âdam and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you?' He said, 'Muḥammad (bpbuh)'. It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is.' Then I met 'Îsâ (Jesus) and Yaḥyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said, 'Muḥammad (bpbuh)'. It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet bpbuh added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met 'Idrîs (Enoch) and greeted him. He said, 'You are welcome, O brother and a Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.'

ثم غسل البطن بماء زمزم، ثم ملئ حكمة وإيمانا، وأتيت بدابة أبيض، دون البغل وفوق الحمار: البراق، فانطلقت مع جبريل حتى أتينا السماء الدنيا، قيل: من هذا؟ قال جبريل، قيل: من معك، قيل: محمد، قيل: وقد أرسل إليه، قال: نعم، قيل: مرحبا ولنعم المجيء جاء، فأتيت على آدم فسلمت عليه، فقال مرحبا بك من ابن نبي، فأتينا السماء الثانية، قيل: من هذا، قال: جبريل، قيل: من معك، قال محمد ﷺ، قيل: أرسل إليه، قال: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتيت على عيسى ويحيى فقالا: مرحبا بك من أخ نبي، فأتينا السماء الثالثة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد، قيل: أوقد أرسل إليه، قال: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتيت على يوسف فسلمت عليه، قال: مرحبا بك من أخ نبي، فأتينا السماء الرابعة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد ﷺ، قيل: وقد أرسل إليه، قيل: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتيت على إدريس فسلمت عليه فقال: مرحبا من أخ نبي، فأتينا السماء الخامسة، قيل: من هذا، قال: جبريل، قيل: ومن معك، قيل: محمد، قيل: وقد أرسل إليه، قال: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتينا على هارون فسلمت عليه، فقال: مرحبا بك من أخ نبي،

Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bayt Al-Ma'mûr* (i.e. Allâh's House). I asked Jibrîl about it and he said, 'This is *Al-Bayt Al-Ma'mûr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntahâ* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî 'Isrâ'îl to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allâh (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allâh for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ! who repeated the same advice. Ultimately Allâh reduced it to five.

فأتينا على السماء السادسة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد ﷺ، قيل: وقد أرسل إليه، مرحبا به ولنعم المجيء جاء، فأتيت على موسى فسلمت عليه، فقال: مرحبا بك من أخ وني، فلما تجاوزت بكى، فقيل: ما أبكاك؟ قال: يا رب هذا الغلام الذي بعث بعدي، يدخل الجنة من أمته أفضل مما يدخل من أمتي، فأتينا السماء السابعة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد ﷺ، قيل: وقد أرسل إليه، مرحبا به ولنعم المجيء جاء، فأتيت على إبراهيم فسلمت عليه، فقال: مرحبا بك من ابن وني، فرفع لي البيت المعمور، فسألت جبريل فقال: هذا البيت المعمور، يصلي فيه كل يوم سبعون ألف ملك، إذا خرجوا لم يعودوا إليه آخر ما عليهم، ورفعت لي سدرة المنتهى، فإذا نبقتها كأنه فلال هجر، وورقها كأنه أذان الفيل، في أصلها أربعة أنهار: نهران باطنان، ونهران ظاهران، فسألت جبريل، فقال: أما الباطنان ففي الجنة، وأما الظاهران النيل والفرات، ثم فرضت علي خمسون صلاة، فأقبلت حتى جئت موسى فقال: ما صنعت، قلت: فرضت علي خمسون صلاة، قال: أنا أعلم بالناس منك، عاجلت بني إسرائيل أشد المعالجة، وإن أمتك لا تطيق، فارجع إلى ربك فسله، فرجعت فسألته، فجعلها أربعين، ثم مثله، ثم ثلاثين، ثم مثله، فجعل عشرين، ثم مثله، فجعل عشرة، فأتيت موسى فقال: مثله، فجعلها خمسا،

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When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allâh has made it five only.' He repeated the same advice but I said that I surrendered (to Allâh's Final Order)." Allah's Messenger (bpbuh) was addressed by Allâh, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

(*Ṣaḥīḥ Al-Bukhārī*, Volume 4, *Ḥadīth Number 429*, alternatively 3207)

فأتيت موسى فقال: ما صنعت، قلت جعلها خمسة، فقال مثله: قلت: سلمت بخير، فنودي: إني قد أمضيت فريضتي وحففت عن عبادي، وأجزى الحسنه عشرة. وقال همام، عن قتادة، عن الحسن، عن أبي هريرة رضي الله عنه، عن النبي ﷺ: في البيت المعمور .

الراوي: مالك بن خصة الأنصاري المحدث: البخاري - المصدر:

صحيح البخاري - الصفحة أو الرقم: ٣٢٠٧

خلاصة حكم المحدث: [صحيح]

أحبكم في الله

أَسْأَلُ اللَّهَ أَنْ يَرْزُقَنِي وَإِيَّاكُمْ التَّقْوَى وَالْإِخْلَاصَ
اللَّهُمَّ اجْمَعْنا فِي دارِ كرامَتِكَ مَعَ النَبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَداءِ وَالصَّالِحِينَ وَحَسِّنْ أَوْلَئِكَ رَفِيقًا.

اللَّهُمَّ اخْتِمْ بِالصَّالِحَاتِ أَعْمَالَنَا، وَبِالشَّهَادَةِ آجَالَنا،
وَهَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا، آمِينَ.

اللَّهُمَّ صَلِّ عَلَى نَبِيِّنا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.